

"SON, REMEMBER."

BY MOLLIS FREEMAN.

Little child, amid thy playing,
Stay thy merry, tripping feet,
Listen 'mid the blooming roses
Of life's pathway opening sweet.
Child, remember as thy laughter
On the rose-tipped moments fly,
That thou hast a soul immortal,
A frail body which must die.

Youth, bewildered with the glory
Of fair pleasure's dawning light,
Pause and hear the solemn story
'Mid thy visioned day-dreams bright.
Hearst thou through summer sunbeams
Muffled footsteps drawing nigh?
"Son, remember," in thy spring-time,
That there is a time to die.

Manhood, with its busy moments,
Bargains, losses, plans and schemes,
Listen 'mid the hurried tread
Of ambition's restless dreams;
Hear amid thy gold heaps clinking,
Crowded marts thou passest by,
That thou hast a soul immortal;
"Son, remember," thou must die.

Old age, tottering 'neath the shadow
Of that darkening border-land,
Eyes and voice grown weak and pallid,
As on nearing shore ye stand,
Hark, through faltering footsteps, mur-
murs,
Feeble fretting, clouded sky,
O my father, pause, remember
That death's shades are drawing nigh.

But the child laughed 'mid his playing,
Looked at the unclouded sun,
Heard no whisper 'mid the roses,
Though he missed some playmate gone.
While the sunbeams danced gaily
Fenced his childhood's path around,
Warding off all tears and sorrow,
He amid his playmate found.

Youth amid its blissful dreaming,
Manhood with its hurried feet,
Walking through life's crowded path,
Lingering 'mid the roses sweet,
Saw their day-dreams scattered lifeless
'Neath time's chilly, frosty hand,
Yet amid the wreck of his ruin
Built again on shifting sand.

And the old with hair long whitened
Heard no footstep drawing nigh,
Thought that death's fast-closing shadow
Them would pass unheeded by.
"Son, remember," let us listen
To this whisper ere the grave
Casts its dreary shadow o'er us.
"Jesus," cry we, "pardon, save!"

MAMMOTH CAVE.

BY BISHOP H. W. WARREN.

The first thorough awakening of my imagination was by the reading of a professed demonstration of the theory of Symmes in regard to the hollowness of the earth, and its being lighted by what was known as Symmes' hole in the Arctic circle. In such theories it is best to put the way out where it is impossible to disprove the assertions of the theorizer. Symmes was a kind of antetype of the Jules Verne style of writers, except that he had the credit of believing what he wrote. A little red-covered pamphlet with very curious pictures wandered into the country where I lived when a boy, and gave me the vivid awakening alluded to above. It professed to be a minute account of a journey to that imagined but hitherto undiscovered country in the earth's interior by way of the Mammoth Cave. I recall even yet the long miles of wandering in unexplored avenues, the terrible struggle to get under a huge rock, the gradual dawning of light as they proceeded, their astonishment at finding themselves inside instead of outside the earth. They found there a mellow light from the stars, flowers and fruits in plenty, birds on which men rode in the dense air, etc., etc. I have wanted to go to Mammoth Cave from that early time till now.

Missing a connection on one road yesterday, I immediately decided to go by another, and found myself, almost unexpectedly, going as nearly by the mouth of the cave as the railroad would take me. Bishop Jones said he had been by Niagara a dozen times, but never had time to stop and see it. No doubt the Lord reproved him for not seeing His works of greatness—made on purpose to be seen—as soon as he came into His presence. The earth and sky were not filled with grandeur for nothing, but to disclose the glory of God. As the old painters told over a thousand times in color the sweet story of old when men could not read it in books, so God has made earth and heaven broad, illuminated pages whereon men can read His goodness and glory who have no books, or ability to read any. Even the heathen are without excuse for not knowing His eternal power and Godhead.

Stopping at Cave City, eighty-five miles below Louisville, I am ready

long before light to take the stage for the cave, ten miles distant. The road would be badly belied if called decent. It is very rough and the driving very Jehuish. At length we come to the cave. The entrance is in the lowest place to be found in a moderately level country. The descent from the mouth is rapid. After awhile you find yourself 365 feet under the roots of the trees.

One's general idea of a cave is that of an open space under ground, or in a mountain side. Mammoth Cave is made up of passages, avenues, and tortuous crooks rather than of vast open spaces. You can take the short route (seven miles) to be done in two hours, the long (sixteen miles) to be done in four, or the combined, to be done in from five to twelve or more. We chose the combined. There are avenues down which one could drive a coach and four if fairly cleared up on the floor. There are places that are mere cracks, justly named "fat man's misery," "tall man's abasement," and "corkscrews." Here is the River Styx, Lake Lethe and Echo River, running under an arch so low that a little rise in the water renders passage impossible. Sometimes it rises unexpectedly and leaves parties in the dark beyond the arch unable to return till the water subsides. I saw the eyeless fish of these dark rivers; their principal use in this world being to serve Dr. Bushnell for an illustration in his sermon on "the extirpation of unused faculties."

Here and there amid these long passages are open spaces called "domes," where the water-carved rocks rise ninety, or a hundred, or a hundred and thirty feet from the floor. When these places are lighted up by the brilliant Bengal lights, they are both weird and grand. The variety of formations in this cave surpasses anything I have ever witnessed. In most caves the stalactite and stalagmite systems are easily understood, but the modes of carving here illustrated are past all imagining. One chamber seems hung with hams, the formation of which could be easily understood, but the lower ends are delicately grooved in various directions, by what process it is impossible to imagine. Intermingled with these ham-like figures are variously-sized galls as delicately cut as those of the old Greeks on the Parthenon.

In some parts of the cave the gypsum has crystallized into snow balls that glitter over the whole roof; in other places there are delicate flowers, some eight inches in diameter. The stalactite pillars are comparatively few, but exceedingly curious. In one place half a dozen form a kind of bower in which four couples have been married. The first bride had promised her mother not to be married while she lived on the earth. A very foolish promise, and this was her way to keep it and also get married.

In this cave is a place called the "Methodist Church," because here an itinerant preached to the men making saltpetre for gunpowder to be used in the war of 1812. If they asked him, "What shall we do?" I presume he told them "Be not slothful in business, fervent in spirit, serving the Lord."

After having walked along a dozen various passages on several different levels, I turned through a difficult way to "Mammoth Dome." It is 130 feet high. The whole process of excavating the cave is in full operation. The water drips from above, cuts away the stone where it falls, impregnates itself with and carries away the lime. One can sit there and hear God's hammers strike thousands of little blows in the dark, but each one tells on the grand result. One drop of water seems a little thing. It falls on your head or hand and is scarcely felt; but kindle your brilliant magnesium light, and the amazement is overpowering. Columns are left standing straight as a drop of water can fall, and more beautiful than if cut by chisel guided by a human hand. The original limestone being layered, these columns have a deceptive appearance of being laid up block by block. In the overpowering light there seem to be millions of diamonds falling, as if the windows of heaven were opened and more jewels poured out than there is room to receive. The light fades away, you sit still in the dark, and hear the ceaseless work

go on. The place seems like the holy of holies, and as if the light had been that of the Shekinah and not of human kindling. The place seems full of light yet, and never can become dark to you any more. It is God's workshop, jewel-house, place of manifestation, as long as memory lives.

Reluctantly I turned from the "Mammoth Dome" toward daylight. For about ten minutes the passage was very low, necessitating a quadrupedal style of progress; then we came to the so-called "Corkscrew." It is simply going up an hundred feet or more through a mass of loose boulders, every new opening among which seems difficult to attain, and being attained exit seems impossible. Nevertheless, it leads back to daylight by a much shorter way than we had come.

Sitting at the depot at Cave City, the ten miles of road having been again traversed, I send you these notes, written while I wait for the 10 P. M. train for Cincinnati. Two nights and a day have been nearly made into one long night of forty hours, but the night of the under world is more brilliant to me than many a day above ground.

OUR METHODIST SCHOOLS.

BY REV. W. F. MALLALIEU, D. D.

It is now nearly sixty years since the establishment of the first distinctively Methodist institution of learning in New England. At the present time we have two preparatory schools, or seminaries, in Maine, one each in New Hampshire, Vermont, Massachusetts and Rhode Island. Besides these, and in a certain sense supplementary to them, we have Wesleyan University at Middletown, Conn., and Boston University, the youngest of all our institutions, located in the metropolis of New England. It may be said that each of these institutions is well placed in relation to the people at large, as well as our own people. Perhaps, all things being taken into the account, it would be difficult to plant them in more favorable situations. They really cover the entire territory, and offer to all Methodists the best advantages at a very convenient distance, and with the best means of communication.

Again, it ought to be said that, as at present organized, these institutions are amply provided with most excellent facilities for the accomplishment of the work which is expected of them, in so far as concern the ability of teachers employed, and the courses of study laid down. In these respects there are no better schools in this or any other portion of the entire country. And it is not doubted that the quality of scholarship sent forth from our schools is fully equal to that of the very best that is produced in any institutions of similar grade. But, with all this, it is a lamentable fact that our people are sadly deficient in respect to the education of the young. There are some of our largest churches where it is almost phenomenal that a young man should go from his numbers to graduate in one of our Methodist colleges, or, in fact, in any college. Some of these churches, with a prosperous history of forty, fifty or sixty years, have not supplied to our church an average of one college graduate for every ten years. It is a startling fact, in this connection, that the Wesleyan Academy at Wilbraham, with its ample accommodations, has not an attendance of one for each of the churches of the Conference; and, to exclude those who come from outside the limits of the New England Conference, it is probable that not a larger average attendance than one for every two churches can be found in this first-class institution.

It will not answer to say that the public schools are so excellent that there is no longer any need of Wilbraham. The fact is, there are no public schools where a better training in practical education, or a better fitting for college, can be obtained than at Wilbraham. The trouble is, too few of our people avail themselves of the advantages of either the public or our own denominational schools. The whole Methodist people ought to be aroused on this one subject. We have been

dreaming for the last twenty years without making very much progress. This plea that the multiplication and excellence of the public schools will account for the meagre attendance at our Methodist schools, might have some show of reason, if it were not for the fact that within the last dozen years, almost, if not quite, as many schools of the type of Wilbraham, or even a higher type, have been established in the patronizing territory covered by Wilbraham. And what is more to the purpose is the fact that almost without exception these schools are filled to their capacity.

There are two difficulties which present themselves, and which in a good degree will account for the paucity of Methodist students: The first is that we are yielding to the craze, which is so prevalent, to make money getting the end of life. The greed of gain is fostered in the minds of young and old, and education is looked upon as a non-essential. The time taken for a thorough course of education is thought to be well-nigh wasted. Then it has somehow crept into our way of thinking that about the only persons to be educated are candidates for the ministry, and the suspicion has at once been aroused that a Methodist boy when bent on securing an education must of necessity have his eye on the pulpit. We have lost sight of the most important fact that there ought to be Methodist doctors, and lawyers, and editors, and artists, and scientists, and politicians, and statesmen; and that the best preparation to fill the highest and most influential positions is to possess a thorough college education. There is a duty resting upon the church to see to it that pious and godly young men are encouraged to prepare themselves for these places of power. They are just as much needed for them as for the pulpit; and if they are devoted, good men, they may perhaps do more in these so-called secular occupations than they could in the place of the preacher.

Another difficulty which prevents our schools from gathering in greater numbers of students is the poverty of these institutions. The only one of all our schools in New England at present in a comfortable condition is our university at Middletown, and it is but very recently that Middletown has been lifted out of a condition of greatest need. It now has property and endowments to the amount of \$1,300,000, or thereabouts. But what is that in comparison with what it needs, and what its relations with the great city of New York and the surrounding country, as well as New England, demand? There ought to be \$5,000,000 put into Middletown. Its campus and grounds ought to be bounded on the east by High Street, on the north by Washington Street, and on the south and west by the valleys which limit the magnificent ridge of land now crowned with the college buildings. The next ten years ought to see all this accomplished, and it is easily within the range of possibility that it should be done. It is almost phenomenal that a young man should go from his numbers to graduate in one of our Methodist colleges, or, in fact, in any college. Five millions within the next ten years, ought to be the watchword of every friend of this institution. Isaac Rich had it in his thought that in ten years from his death such a sum would be in the hands of the trustees. But the great fire and other unforeseen events have in some measure thwarted the plans which his clear and far-sighted mind contemplated. Surely, there are men who sympathize with this attempt to found a great university in Boston who will see to it that the work is taken up and pushed forward to a successful issue. It were better that men of means, even in their life-time, should lavishly bestow their wealth upon this institution than that they should leave it to be scattered to the winds when they die.

But the natural feeders of these two institutions are our preparatory schools. We now have six of them. They are all poor. They are nearly all embarrassed with debt. They have little or no endowment. What a mistake somebody has made, or is now making, in allowing this condition of affairs! Wilbraham ought to

have an endowment of \$200,000, and the others in proportion. It ought to be made easy for good Methodist boys and girls to go to these schools; and if our youth are poor—no matter how poor, if, nevertheless, they have piety and zeal and ambition and ability—they ought to be helped. No such one ought to be turned away. No such one ought to stay away on account of poverty. On these lines much can be done for the Methodism of the next hundred years, and much for Christ.

REMINISCENCES OF MR. SPURGEON'S EARLY LIFE.

BY GEO. JNO. STEVENSON, M. A.

When a man has reached what the world calls popularity, there is a natural desire awakened to know something of his personal history. It is a fact, as true as it is remarkable, that Mr. Spurgeon has been popular—that is, a favorite with his audiences—from about the age of sixteen. There are on record a few instances in which young men at that early age have made a marked impression on the public mind from the pulpit.

The late Rev. William Jay, of Bath, was sent by Dr. Winter to preach in a country place as a supply. He was only a lad of sixteen, a stone mason's apprentice. He walked on Saturday to the place, was lodged with the deacon, who kept his carriage, and used it on Sunday. The poor lad was sent into the kitchen to take his supper and breakfast with the servants, and was allowed to walk to the chapel, the deacon in his chariot passing him on the way. After the service, the man of money condescended so much as to say to the young man of mind, "You may ride back in the carriage."

Rev. Richard Watson, Wesleyan minister, began his career as a preacher at the age of sixteen, and even at that early age the genius of the man was discovered by those around him. In like manner Charles Haddon Spurgeon impressed his early audiences so deeply at the very beginning of his public life, that at the age of seventeen he was about the most popular pulpit orator in the county in which he resided.

He was earning his living as a tutor in a school at Cambridge, but having given his heart to God, he was constrained to be active in His service, so joined a lay preachers' association in that city, which had been under the direction of Rev. Robert Hall. Going out one evening in the summer of 1850 with another young member of that association to the village of Taversham, four miles away, young Spurgeon said to his companion, "I trust God will bless you in your labors," expecting that he was to preach. He replied, "Oh, dear, I never preached in my life! I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope God will bless you in your preaching." "Nay," was Spurgeon's reply, "I never preached, and I don't know that I could do anything of the sort." They walked on together, and the only one who felt the burden was young Spurgeon.

When they arrived at the old thatched cottage (the writer has a photograph of it before him, sent by Mr. Spurgeon's publishers), and finding no one else there to speak of Jesus, he stood up and commenced the service. His text was, "Unto you, therefore, which believe, He is precious" (1 Peter 2: 7). One who heard the sermon says: "He read, prayed, and expounded the Word, being attired in a round jacket and broad, turn-down collar such as were then common. The sermon was impressive, and could it have been heard without seeing the boyish face of the preacher, one would have taken it to be the staid discourse of an experienced Christian."

There were thirteen villages round Cambridge to which he afterwards devoted all his evenings, preaching in cottages, chapels, or in the open air as circumstances required. After his first visit, his congregations were often doubled, and invitations to preach special sermons in villages at a distance rapidly increased.

An old-fashioned Baptist minister of eighty summers, with a head

crowned with hair of snowy whiteness, invited the young man to preach his chapel anniversary sermons. Arriving on Saturday and meeting the octogenarian, he greeted him with, "How do you do? I've come to preach your anniversary sermons." Disappointed at the boyish face, he doggedly replied, "Ugh! I'm none the better for seeing you." Fearing they had made a mistake and that the service would be a failure, after lodging the stripling, the veteran went out among the villagers and said, "Tut, tut, a pretty kettle of fish; boys going up and down the country preaching before their mother's milk is well out of their mouths." The people came in carts, chaises, buggies, and on foot, and crowded the place as it had never been before. The old man was alarmed and disgusted at the prospect of certain failure, and before such a crowd, so he kept outside, or at the back of the chapel, or just within the door. The boy-preacher read for the lesson Proverbs 16, and on coming to "a hoary head is a crown of glory," said, by way of illustration, "Solomon or no Solomon, it was not always so; there were tongues in some hoary heads which could not be civil even to the boy who came to preach for them; rudeness gave no glory." The old man heard it, and felt its sting. The sermon banished all thoughts of the exposition excepting in the old minister, who met the preacher on the pulpit stairs, and slapping him on the back, said, "You are the saniciest dog that ever barked in a pulpit," but was one of the foremost to express his wonder and delight at the gracious words they had heard.

At Waterbeach, Cambridgeshire, there was a village chapel made out of a barn. In 1852 the small church there worshipping urged young Spurgeon to accept the pastorate over them. He yielded, and at eighteen entered on the solemn duties, and to him they were such. For two years he continued his labors among them. They were so poor that their money gifts were not worth consideration. How he loved both the work and the people, may be learned from the following extract of a letter to his mother: "During all the time I have been at Waterbeach I have had a different house for my home every day. Fifty-two families have thus taken me in, and I have still six other invitations not yet accepted. Talk about the people not caring for me because they give me so little! I dare tell anybody under heaven it is false! They do all they can." One Sunday morning, one of the noted "characters" of the village, a man worth much money, went up to the pastor, and said, "Please accept this; you want a new hat," and he placed about \$2 in his hands. On the following Sunday, the same person again addressed him, and placed 50 cents more in his hand. "What is this for?" asked Mr. Spurgeon, surprised at a second offering. The man made this confession: "Last week the Lord told me to give you two and a half dollars, but I kept back the half dollar, and there it is." Think of that man's troubled conscience all the week! The villagers say their pastor bought a new hat with the money.

Preachers and preaching had occupied young Spurgeon's mind from childhood. His father was a Congregational minister, when he was born, in 1834. His grandfather, born in 1776, and ordained a pastor in 1806, had young Charles Spurgeon with him in his parsonage at Halstead, Essex, during his early years. He would sit for hours on a low stool in his grandfather's study looking at the portraits in the *Evangelical Magazine*, and at the stirring pictures in Fox's Book of Martyrs, and reading the Pilgrim's Progress, whilst his loving grandfather was writing his sermons. His young mind was drinking in the spirit of the old Puritans, from which stock the Spurgeon family had descended.

Spending the summer vacation of 1844 at his grandfather's (he was then ten years old), Rev. Richard Knill, a well-known missionary, stayed at the Halstead parsonage, having come to preach the missionary sermons. The boy had to read the Scriptures at family worship. He performed that

duty when Mr. Knill was present, and the discerning missionary judiciously commended the boy for his success. He did more; he believed that the boy was destined for a higher mission; so taking him alone into the garden, in a secluded arbor, with his arms around the dear boy's neck, he commended him to God and the guidance of His holy Spirit. Before he left that parsonage, in the presence of the family, he took the boy on his knee and said, "I do not know how it is, but I feel a solemn presentiment that this child will preach the Gospel to thousands, and God will bless him to many souls. So sure am I of this, that when my little man preaches in Rowland Hill's chapel, as he will do one day, I should like him to promise me that he will give out the hymn commencing—

"God moves in a mysterious way
His wonders to perform."

and he was then asked to learn the whole hymn. To both questions an affirmative answer was given. The prophecy of Mr. Knill was literally fulfilled. Some fifteen years afterwards, Mr. Spurgeon did preach in Surrey Chapel, and he gave out and had sung Cowper's hymn as he had promised. Further, when Mr. Spurgeon first preached in Rowland Hill's own chapel at Wootton-under-Edge, he had the hymn sung there also. Concerning that prophecy, Mr. Spurgeon once said, "Did the words of Mr. Knill help to bring about their own fulfillment? I think so. I believed them, and looked forward to the time when I should preach the Word. I felt that no unconvinced person might dare to enter the ministry; that made me more intent on seeking salvation. Soon after I tasted the Saviour's love, I began to speak of His redemption."

As an encouragement to boys to imitate young Spurgeon in taking part in family worship, let me add the following extract from a letter sent by Grandfather Spurgeon to the present writer: "Good Mr. Knill, laying his venerable hands on the child's head, said, 'I have heard old ministers and young ones read well, but never did I hear a little boy read so correctly before.' What one boy has done, others may do; therefore let them try.
London, Dec. 12, 1881.

NEW HAMPSHIRE.

Gleanings.—We rejoice to hear that the Baker Memorial Church of Concord have quietly paid another \$2,500 upon their church debt. The good work was done just after they had contributed \$125 to aid the Keene Church, and too much cannot be said in commendation of their earnest and generous spirit.

Two pleasant "silver weddings" lately transpired within Methodist circles in Lebanon. The friends of Mr. and Mrs. Wm. E. Hoffman, and Mr. and Mrs. George W. Dudley, celebrated the twenty-fifth anniversary of their marriages at about the same time. In both cases the gatherings held and presents given were a surprise to the parties themselves. Both occasions were most successful, and the gifts tendered were numerous and valuable. Both couples are prominent and active in the M. E. Church, and are held in highest esteem.

A temperance watch-meeting was held in the M. E. Church at Portsmouth, New Year's night. The pastor, Rev. W. W. Smith, opened the meeting with an address upon "Shakespeare as a Temperance Lecturer." It was Mr. Smith's usual scholarly and finished style. This pastor and wife were kindly remembered by their friends at Christmas. A twenty-dollar bill was received by the latter as a token of esteem. We are glad to know that Mr. Smith's health is such that he is able to attend faithfully to his work in all its departments.

The M. E. Church at Antrim is prospering under the labors of Rev. G. M. Carl. He is now finishing his third year with this people, and it has been decidedly his best year. Twelve have been added to the church since Conference. The Sunday-school and social meetings are now more largely attended than ever before in the history of the church, and the house is completely filled at the preaching service. The pastor and family were bountifully remembered at Christmas time, and only a few months since they were heavily "pounded" and presented with a sum of money.

The Lord is reviving His work at South Tamworth, where Rev. J. T. Davis is the faithful Methodist pastor. Within a few weeks, some forty have been converted, and several backsliders reclaimed. The church is well filled with attentive and appreciative Sunday congregations, the social services are largely attended, and the Sunday-school has doubled in attendance within recent months. The fourth quarterly meeting, held by the presiding elder, Rev. G. J. Judkins, Jan. 8, was an occasion of deep interest. The love-feast in the morning and prayer-meeting in the evening were seasons of refreshing. Twenty-two young people received the Lord's Supper for the first time.

Miscellaneous.

METHODISM IN MAINE.

BY REV. S. W. COGGESHALL, D. D.

Now the Ecumenical Council is over. Its members scattered to the four winds to resume their apostolic labors in all lands, and the results, thus far, are before us, it may be well to re-survey the ground, to "take an account of stock," and to make up a balance sheet of profit and loss.

I was first in Maine in August, 1811, when an infant of six months old, that my salutary grandmother, Mrs. Brook Eddy, nee Celia Wilde of Eddington, might look upon me and give me her blessing. She was among the earliest Methodists in Maine, and went to her rest in 1842, at 80 years of age, and new sleeps her last quiet sleep among her kindred upon the McMahon farm, five miles above Bangor—a place with not a thousand inhabitants when she first saw it, in 1806. She belonged to the class of Marthas, and Rev. Enoch Mudge and others of the pioneers of those days shared her bountiful hospitality; the elegant had not then got into Maine east of the Penobscot. But of this early visit to Maine, in 1811, even with my memory, I have not a very distinct recollection.

I was again in Maine, for two months, in the summer of 1825. Bangor, incorporated a town in 1791, when my relatives from Taunton, Mass., first went into that country, now had, perhaps, 2,500 inhabitants. It then had but one meeting-house (Congregational)—a two-story wooden structure, after the style of the times, and standing where the First Congregational Church now does, upon the eastern side of the Kennebec, facing north. It is said, upon authority, that the place was named by Rev. Seth Noble from the time "Bangor." At this time there was not a Methodist church on the river above Orrington. There was a class, however, at Eddington, which had been collected by my father's cousin, Rev. Billings Clapp, a local preacher, the father of Mrs. Laura Kelly of the Bromfield Street Church, and of Miss Sarah Clapp of Grace Church, Boston. He was, in many respects, a remarkable man, and one of the pioneers of Christianity and of civilization in the valley of the Penobscot. He went to his rest in Eddfield, Me., but a few years ago, an octogenarian, full of days and Christian honors. But his work does not. At this time there were but eight appointments east of the Penobscot, mostly along the shore from North Bucksport to the St. Croix. The whole of the Penobscot district then embraced eleven appointments, with Rev. Joshua Hall, presiding elder—a remarkable man, whom I well remember.

Maine embraces more than one-half of all New England territory, with the most extensive sea-coast, the most numerous and the finest harbors in the United States, the largest and most navigable rivers in New England, the longest and most beautiful lakes (in mountains only does New Hampshire exceed her), the most extensive and valuable forests, the most valuable fisheries, and the most fertile and exuberant soil. No State in all New England has a soil at all equal to the Aroostook County. In natural advantages she exceeds all the rest of New England put together; and though first settled in 1607, thirteen years before Plymouth, yet these vast resources but just begin to be developed. Its climate is indeed cold, and its winters long, a portion of its territory being above latitude 45 degrees, where "summer huries through the skies;" yet the powerful, growing and prosperous nation of Northern Europe, as well as our own Canada, plainly show that this need not interfere with her prosperous development.

In healthiness her climate is one of the best on the globe. Within the last thirty years strangers have learned this important fact; and now, every summer, her sea-coast and her lakes and forests are thronged with tourists and others, seeking health and recreation. In physique her hardy men and women are not equal by any people on the globe, except the Scotch Highlanders—a people renowned in story and in song.

Though a State of magnificent distances and proportions, though first settled of all the New England sisterhood, and though great plans were laid and great expectations were entertained—old York, at one time, being laid out for a large city—yet these plans were never matured and these expectations were never realized. There were various reasons for this, but of these I have not room now to speak.

Maine, at one time, was held by four disputatious claimants. Finally, in 1677, Massachusetts, which in the meantime had got a little ahead, bought them all out for £1,250, and with but a short interruption under Sir Edmund Andros, in 1688, held it until (March 15, 1820) it was admitted into the Union, making the tenth State of the federal sisterhood. But Maine seems destined ever to be the subject of dispute. When she was admitted as a free State, with a population of 298,269, making her the twelfth in rank, the South brought forward Missouri, insisting that she should be admitted as a slave State, though with a population of 66,586, making her but the twenty-third in rank, and with a representation in the Senate not only equal to Maine, but even to New York.

The fight over this important question but few now remember. By the help of a northern traitor, Samuel Eddy of Rhode Island, the slave-holders, as was usual in those days, carried their point, and slavery was moved up to the parallel of 36 deg. 30 min. north, with the promise, however, that it should never go beyond; but the solemn promise was broken by the repeal of the Missouri compromise, in 1852. This was the last fight of the old Federal party, the party of liberty and of the constitution;

and being defeated in this, it now disbanded, and the slave oligarchy ruled the nation with a rod of iron till the coming of Lincoln in 1861, a period of forty years—Missouri being admitted by the proclamation of President Monroe, Aug. 10, 1821. The rest we all know.

Rev. Jesse Lee was sent into Maine as an explorer and pioneer in 1793, and crossed the Penobscot Bay to Castine; thence up the left bank of the river to Oldtown; thence across the country to the Kennebec river; thence up the Sandy river; thence back to Hallowell; thence to Portland; and from thence to Lynn, his starting point and base of supplies. In this tour of exploration he occupied the time from September to January, making his own appointments and preaching to "crowded assemblies." He formed a circuit on the western bank of the Kennebec, extending from Hallowell to the Sandy river, which he called Readfield. Nothing could have been better. Lee was an able man, and not only the best every-day preacher in the connection, but he was also a statesman, and far superior to most men who assume that important title. He never committed an important error or made a fatal mistake.

Rev. Philip Wagner was sent to this circuit in 1794, and at the close of the year reported 318 members. The first class was formed in Monmouth about the first of November, 1794, and the second in Readfield, a short time after. One of this first Monmouth class, Rev. Daniel Dudley, joined the itinerant connection in 1803, and located in 1807. I knew him when student at Readfield, in 1830. He was then an old man, and still faithful to his early love. Aged people were also then living on this old circuit who well remembered Philip Wagner. The first Methodist meeting-house in Maine was in Readfield, begun in the fall of 1794, and dedicated June 2, 1795. The second was in Monmouth, begun in 1795, and dedicated May 31 of the following year. The first quarterly meeting held in Maine was in Monmouth, June 23, 1795. The first Conference held in Maine was in Readfield, Aug. 29, 1798. It was hardly equal in numbers to those of more recent times; but ten preachers were present, with Asbury and Lee at their head; but no Conference since has exceeded it in character and importance.

Among those present were Joshua Taylor, presiding elder, Timothy Merritt, Enoch Mudge and Peter Jayne. This meeting-house at Readfield, "a city set on a hill," was standing and in good repair when I was a student at Kent's Hill in 1830. The territory embraced within the bounds of this old Readfield circuit, which extended from Hallowell to Farmington, has ever been famous for the number of its firm, substantial and well-to-do Methodists; and now, the large, flourishing Academy and Female College at Kent's Hill, to which so many of us are so largely indebted, has rendered it ten-fold more so. Its alumni amount to more than 5,000, among whom are one bishop (Clarke), who was from Mount Desert, a number of doctors of divinity, as well as eminent and distinguished laymen. As tracing things to their primary source, it may not be unimportant to say that the Hon. Luther Sampson, the founder of this school of learning, was a lineal descendant of "the boy, Henry Sampson," of the Mayflower, and one of the survivors of the fearful winter of 1620. The Wesleyan Academy at Kent's Hill came out of the Mayflower! Truth is stranger than fiction. The Sampson family of Duxbury, Mass., was largely allied to that of Capt. Miles Standish, the military leader of the Pilgrims. "Blood is thicker than water." There is a portrait of this patriarchal founder of the school, at Kent's Hill; and it is a very poor representation of his noble and manly form as I distinctly remember him in his own home, in 1830.

As another place, nearer to Portland, has put in a claim as being the first place in which a Methodist church was formed in Maine, and a dispute has arisen upon the question, the reader may consult Lee's History, pp. 214-217. This settles the question. In 1805, when Joshua Soule, who was a native of Maine, was twenty-three years of age, he was ordained to the eldership, and appointed presiding elder of the Maine district. It then embraced the whole State from Portland to Union river. It contained fourteen circuits, with sixteen men. But though the circuits were so large, yet such was the good representation of his noble and manly form as I distinctly remember him in his own home, in 1830.

At the New England Conference held at Lowell, July 1, 1840, at which Bishop Soule was present, I was invited to dine with him by a mutual friend. He informed me that at this time such were the long, incessant and severe rides of the periods, that he broke down two or three horses. Yet the man himself, with more than the constitution of a horse, broke not down; and more than sixty years after this, went to his rest, upon the banks of the Cumberland, Tenn., March 6, 1807, aged 85. A remarkable man!

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I joined class at Eddington, where I was then teaching school, in December, 1828, and preached my first sermon amid my kindred at that place, January, 1831. I received my first exhorter's license, Feb. 9, and my local preacher's license, May 12, 1831, on the Penobscot district when I was but just turned twenty. At the Conference held in Hallowell, June 8, 1831, I received an appointment, under William Marsh, presiding elder, with Gorham Greely, on the Frankfort circuit. My father now called me home to Boston, and would not permit me to return; and being a minor, I obeyed, and returned to the commandment (Ex. 20: 12). This, externally, changed the whole current of my religious life. But being now free, I joined the New England Conference at its session in Providence, R. I., June 27, 1832, and was appointed to the old Needham circuit, with that saintly man, Rev. A. D. Merrill. At the division of the Conference at Lowell in 1840, I was stationed within the bounds of the Providence Conference; and having obtained help from God, here I have remained till now, nearly forty-two years. But I have never lost my interest in the noble Pine Tree State, and have visited it several times since.

Our numerical loss in Maine is not owing to a loss of population—not at all. The State has increased from 501,793 in 1840, to 447,042 in 1880—a gain in the four decades of 145,249. There has also been a large increase in business and wealth. In the other New England Conferences in the meantime there has been a very respectable gain. The New Hampshire Conference was separated from the Vermont in 1844. Since the first report in 1845, it has increased from 10,631 to 13,631 in 1881, though Maine has all its territory east of Oostepes Lake. The Providence, though losing population from a portion of its territory, has risen from 15,221 in 1843, to 22,474 in 1881. The New England Conference, from 16,100 in 1843, has risen to 31,991 in 1881—nearly double. And so of the rest.

If the Maine brethren wish to know my opinion respecting this matter, I will give it in a future article.

CONTRAST—JAPAN AND CHINA.

BY BISHOP THOMAS ROWMAN.

In passing from Japan to China one is struck by the many points of contrast between the two countries and their peoples. Of course there are some things in which the Chinese and Japanese resemble each other, but there are more in which they differ.

There is a striking contrast between the two countries, so far as we have been able to see them. Japan is a mass of hills and mountains thrown up by volcanic force, and at no very remote period, speaking after the manner of scientific men. The evidences of this are to be seen everywhere. In Nagasaki, for instance, roads are cut and foundations for buildings are dug through volcanic rock almost from the surface. In one instance we saw workmen digging through a mass of conglomerate made up of hard clay, soft stone, and perfectly solid rock, all bearing unmistakable evidence of the presence of volcanic force. The whole mass had the appearance of having been once the ocean's bed, and before time had allowed the material to harden and cement together, it had been heaved up, and these hills and mountains were formed. We saw a similar condition of rock formation in other places in Japan. In China, on the contrary, for miles from the coast, one sees nothing but vast alluvial plains. The first evidence we had of our near approach to China, was the yellow water coming from the great Yang-tse-Kiang river. For hundreds of miles this wonderful river flows through a low, flat country, bringing some of the soil with it and carrying it out into the sea. Just as we entered the channel leading to Shanghai, we saw a large island, now covered with grass and timber, which, we were assured, had no visible existence twenty years ago. So, no doubt, a large portion of this coast has been formed, presenting a most perfect contrast to that of Japan.

It is true, in the interior there are hills and mountains, where these great streams are formed, and whence they flow, forming the rich plains below. Japan has but few streams, and none of them very large; and, because of the smallness of the country and its broken character, the streams cannot accumulate much power to carry soil from the hills and mountains and form alluvial plains. The people differ nearly as much as their countries. The Japanese are a little darker than the Chinese, and not so large. According to our standard, the Japanese are better looking than the Chinese. Their features are more regular, and their expression more bright and attractive. The black hair and eyes and the high cheek-bones are common to both. But the general outline of the face of a Japanese is more like that of a European or an American. We saw many quite pretty faces in Japan; we have seen none, as yet, in China.

In disposition these people seemingly differ as much as in personal appearance. The Chinaman is cold and reserved; the Japanese is genial and approachable; the Japanese is cold and reserved.

Both are vain. But the vanity of the Japanese courts applause, and says, "It is true, I am now your inferior, but I shall soon be your equal;" but that of the Chinese runs into pride and arrogance and says, "I am already your superior, and can attain to nothing higher than I am." The Japanese is cheerful and contented, literally allowing "the morrow take care for the things of itself." The Chinaman seems morose and restless, evidently anxious to get all he can for the future. The Japanese is a little delicate and changeable; the Chinaman is firm and persevering. Both are deficient in certain moral traits that we deem important. Neither have so high a regard for truth as could be desired, nor does either have that nice discrim-

ination as to "mine" and "thine" as our morality demands. But in the Japanese it seems to be thoughtless unconcern, as if there were no great question involved; with the Chinese, it seems more like a studied purpose to be and do whatever may aid in securing his own personal interests. Of course in all this we are writing of the average man in the two nations.

In the estimate they place upon military life, we see another strange difference. In Japan, military affairs have a high place in the thoughts of the people; in China it is otherwise. Under the old feudal system, but recently abolished in Japan, the "samurai" or military class, stood at the head. To these the other classes had to do reverence, and did it readily. This is not entirely changed now. Young men are anxious to be in the army or navy, and around these professions there is still a halo of glory in the eyes of the people. All this is different in China. The soldier is looked upon as the lowest of all the people. Intellectual attainment or material wealth bring the chief glory desired in China. It is just but to say, however, that the desire for knowledge and mental culture is becoming stronger each year in Japan. The spirit of Japan is more progressive than that of China, and literature and science are becoming more and more attractive to the Japanese than formerly. Among the Japanese there is a strong spirit of the comic. They are fond of drawing funny pictures and making laughable images. They are full of laughter. Indeed, they are so given to this, that they will communicate the saddest intelligence with a kind of nervous laugh. A servant has lost a child or a parent, and he will tell the fact to his employer as if he were giving some pleasant news; and yet a close observation will show that their facial expression, under the circumstances, is an involuntary one, and probably arises from their great disposition to laugh. But see the Chinaman when you may, and you would suppose that he is on the way to the funeral of one of his dearest friends. Sometimes they laugh; but it always seems to be forced—it doesn't ripple out easily and joyously as with the Japanese.

These people differ also in their personal habits. The Japanese are cleanly in their persons and about their dwellings. They bathe a great deal, and gather up all the refuse matter about their houses and along their streets. Conveniences are furnished the traveler or passer-by, near the thoroughfares in the towns and in the country, as we have never seen among any other people. It is true that by this means they enrich their soil; but at the same time it tends to cleanliness. The Chinese, on the other hand, seem to have no concern on this question. Their clothes are generally clean, but in other respects their personal habits will not compare with their neighbors. And about their houses and along their streets filth accumulates beyond description. Almost as soon as we entered the native part of Shanghai, a smelt greeted us that will never be forgotten; its fragrance will linger with us evermore.

In dress, the Chinese have the advantage. They have more of it, and it is more becoming. I have not yet seen a Chinaman, woman or child, without some clothing. Occasionally men and boys may be seen naked to the hips. So far we have not seen a woman's person exposed. In Japan, children run naked, men are often seen so nearly naked, that they might as well be entirely so, and women are often seen in the city as well as in the country with the whole of the upper portion of the body without a stitch of clothing. All this is so common that in a little time it ceases to attract attention. Among the natives it amounts to nothing. And yet, we are not able to see that in personal or domestic purity the Japanese are at all inferior to the Chinese. But as they are seen moving about upon the streets, the appearance of the Chinese is certainly more becoming.

The people of Japan, we think, have greater facility in adapting themselves to changed conditions than have those of China. The former catch a new idea quickly and readily carry it into practical operation. The latter find great difficulty in getting a new thought, and still greater trouble in trying to change their habits of work. The "jin-riksha" (big baby carriage) is a new thing in both countries. But the Japanese handle this much more easily than the Chinese do. The same fact is seen in the management of the telegraph and machinery of any kind. The Japanese are delighted with anything that proposes to save labor, and at once begin to use it with a great degree of facility; while the Chinaman prefers to plod on in the old way and finds difficulty in the attempt to use anything new.

But no doubt, the reader is ready to ask, Why these differences? These people are supposed by many to have sprung from the same stock. The Japanese have borrowed much of their language and most of their religion from the Chinese. They are near neighbors—less than 500 miles apart at the farthest, and not 100 at the nearest points. They must for centuries have had frequent communication. All this is doubtless true, except the identity of origin. We do not believe they are from the same stock. We could sooner adopt the theory of some, and say that the people of Japan are of Jewish origin—that they are the famous lost tribes. There are reasons why we may suppose they have had an origin in common with our North American Indians. But so little is known of their early history, that it is impossible to tell whence they came, or why there should be so great a difference between them and their nearest neighbors.

The Western says: "By the advice of physicians and friends Rev. Fred Von Schluembach was persuaded to return to Germany on account of his health, which is in a very precarious condition. He will very likely remain there a year, under the care of his brother-in-law, who is quite an eminent physician."

THE EFFECT OF INTemperance ON THE OFFSPRING.

BY HENRY REYNOLDS, M. D.

Intemperance is one of the sins which, if indulged in by the parents, are visited upon the children unto the third or fourth generation. The parent who indulges in the use of intoxicating liquors not only injures his own health, but entails upon his offspring a long train of evils. Even the moderate drinker is liable to transmit an appetite for drink to his offspring which they may not have the strength of will to control. They may be endowed not only with an appetite such as the parent originally possessed, but will have it strengthened by the force of habit which the long indulgence of the parent had effected. But it may be said that not all the children of intemperate persons become addicted to the use of intoxicating liquors. That is true, but it should be remembered that usually one parent—the mother—is not addicted to the use of intoxicating liquors, and her influence saves many a child from inheriting what otherwise might be an almost irresistible craving for strong drink. In those cases where both parents are intemperate, few offspring escape the inheritance of a strong appetite for intoxicants. What greater curse can be branded upon a child than a predisposition which almost irresistibly renders him a drunkard? Certainly the sins of the intemperate parents are visited upon the children.

An appetite for strong drink is not the only heritage which the intemperate parent transmits to his offspring. An impaired nervous system and an unbalanced mental organization, and a tendency in some cases to idiosyncrasy, are among the effects of the parent's sin. Dr. Howe, in his Report on the Statistics of Idiocy in Massachusetts, stated that the habits of the parents of three hundred of the idiots having been learned, one hundred and forty-five, or nearly one-half, were found to be habitual drunkards. In one instance in which both parents were drunkards, seven idiotic children were born to them. Dr. W. A. F. Browne, the first medical lunacy commissioner of Scotland, while in charge of a large asylum, said: "The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink under the pressure of excitement of some unforeseen exigency, or the ordinary calls of duty."

The tendency to sin is strong enough in us all. None of us wish to have our temptations in this respect increased. No considerate parent would wish to increase the obstacles which his child must encounter in his struggle in life, yet the man who indulges his appetite for strong drink will transmit to his future offspring a nervous and physical organization which will crave strong drink, and yet he will possess a lessened power of self-control and resistance to that desire. The perils in his way are increased, and his power of withstanding and overcoming them is weakened. Robert Collyer, in a sermon on "The Thorn in the Flesh," said: "In the far-reaching influences that go to every life, and away backward as certainly as forward, children are sometimes born with appetites fatally strong in their nature. As they grow up, the appetite grows with them, and speedily becomes a master, the master a tyrant, and by the time he arrives at his manhood the man is a slave. I heard a man say that for eight-and-twenty years the soul within him had had to stand, like an un-sleeping sentinel, guarding his appetite for strong drink. To be a man at last under such a disadvantage, not to mention a saint, is as fine a piece of grace as can well be seen." Only a few are likely to resist such opposing forces. Only now and then is there one who is equal to such a struggle. Consequently the majority of such tried and tempted ones succumb and go the way of the bad.

The use of intoxicating liquors not only debases and degrades those who use them, but a heritage of degradation is transmitted to the offspring. The more drunkards there are, the more work there is made for those who would regenerate and elevate the human race. The use of intoxicating liquors is a great obstacle in the way of Christianity. If its malignant influence could be blotted out, the millennium would come several hundreds, if not thousands, of years sooner than it is now likely to come.

THE LAST VICTORY.

BY MRS. A. E. A. LIVESLEY.

On the morning of the 27th of December, at about ten o'clock, I approached the bedside of Prof. Joseph Eastman, as I had been wont to do frequently for a few weeks previous, to hear him relate his experience in the great things of salvation now filling his thoughts and dwelling upon his tongue.

On the morning alluded to, he said, "I am too weak to talk much now. Hold me before the Lord." Presently the difficulty of breathing abating, his wife said, "You are more comfortable. I wish you could get a little rest;" to which he replied, "He giveth His beloved sleep." Oh, how good the Lord is! Soon the difficult respiration returned, yet he was comforted by the Word, and repeated, "He doth not willingly afflict but for our profit. It is all right! It is all right!" Appearing sensible now that his end was near, the dying words of Bishop McKendree came to him, and his victory was before him. Like him he said, "All is well! All is well!" A season of quiet and yet gradual sinking succeeded, and then he broke forth in the most joyous strains, with a clear, strong voice exclaiming, "Glory

to God! crown Him, all ye stars of light! Let the trees of the wood, let everything praise the Lord! Hallelujah! Hallelujah! Praise the Lord!"

His exhaustion continuing to increase, it was proposed that he be lifted from his couch to the bed, and he desired that it might be done. Accordingly, some of the teachers and students came and very tenderly laid him in his bed, and then stood awhile in silence to watch the result, when the Professor gave us an exhibition of "the ruling passion strong in death." Fidelity had always marked his course, and now, when apparently oblivious to all around him, he noted time, and said to those who came in to minister to him, "You must go now," taking each by the hand and thanking them for their service.

These having departed, the silence of the sick room was broken only by the death-rattle of the sufferer, and we stood there still watching life's flickering flame, when one stepped to the head of the bed and asked, "Is it light in the valley, brother?" to which, after summing a little strength, he replied emphatically, "Yes." His speech failing now, he seemed desirous to add yet one more testimony, and lifting his right hand he pointed with his forefinger upward. Afterward came a little period of watching, when suddenly his whole countenance beamed with light, his head rose from the pillow, his eyes were widely opened, as if the physical mired the scene bursting upon the soul, which cannot be better expressed than by our poet:—

"In rapturous awe on Him to gaze,
Who brought the sight for me."

A few more gaspings, and all was over, and we turned from the lifeless clay, praying that we might "die the death of the righteous."

"THE STUDY."

The attention of all Sunday-school superintendents, and primary or infant class teachers, is called to our quarterly magazine prepared for their special benefit, entitled *The Study*, price 50 cents a year. Address Phillips & Hunt, 805 Broadway, N. Y., or Walden & Stowe, Cincinnati and Chicago.

The *Study* contains sixty pages of choice matter. It gives material for the use of the superintendent, which is not to be found in the *Sunday School Journal*, or any other lesson help. It has articles on methods of work, and a quarterly article on mental review pictures, by which the lessons of the quarter may easily be remembered. The January number contains an account of the several departments of church work, and devices for Sunday-school work, by which the many-sided institution is to be helped. A valuable article is contributed by Dr. Daniel Wise on "Reading who do not Read." The Primary Department, under the direction of Miss Van Marter, contains a great deal of condensed matter, rich as Alderney cream. A "reformed pastor" gives an account of the "Old-fashioned Cathedral Class." Novel blackboard exercises are given for primary classes. Rev. J. L. Hurlbut furnishes "Lines of Thought in the Lessons," with some charming illustrations and anecdotes for the special benefit of superintendents. The "Inner Sanctuary" contains a helpful article on the "Open Secret," by Rev. Adolph Saphir, and the beautiful poem by Dr. J. G. Holland, "Daniel Gray." Then come several pages of the "Bureau of Information," which every superintendent should read.

Will not our superintendents and the infant class teachers order *The Study*? There is nothing superior to it in this country or England, in its particular line.

J. H. VINCENT.
New York, Jan. 10, 1882.

Our Book Table.

We have received from Little & Co. their bound volume of their *Living Age* for the quarter ending with the close of 1881. It makes the one hundred and fifty-seventh of the series, and the thirty-sixth of the fifth series. This work becomes more and more necessary, as well as valuable, as the field of periodical literature broadens. No literary or business man can find time to read a small fraction of it. The busy and intelligent editors of this sterling weekly magazine sift the most valuable from the immense supply, and give it to their readers in a manageable form. No one will be behind the current thought of the hour who reads this periodical regularly. Its indexes are invaluable to enable one to turn easily to some essay that he wishes to re-peruse.

I. K. Funk & Co. are adding very valuable, as well as cheap, books to their list. They have just issued a very useful volume for writers and professional men, entitled, *THE CYCLOPEDIA OF PRACTICAL QUOTATIONS*. The work has been prepared by J. K. Hoyt and Anna L. Ward. It covers over a much wider field than any other volume of a similar character, adding quotations from the Latin and several modern European languages. These are arranged alphabetically, so that they can be readily found, and in addition a very full index is provided. The work seems to have been executed with much care, and will be greatly appreciated by those who take pride in quoting correctly, and in knowing the authority of current expressions. The work is handsomely printed on fine paper, and is sold in cloth binding for \$5.

THE LAST SUPPER OF OUR LORD, AND HIS WORDS OF CONSOLATION TO THE DISCIPLES, by J. Marshall Lang, D. D., Glasgow. New York: Macmillan & Co. For sale in Boston by N. J. Bartlett & Co. 16mo. \$1.25. This volume contains nineteen short and vigorous discourses upon the incidents in the life of our Lord, and the words He uttered just before, and at the time of, the establishment of the memorial supper of His Passion. They both suggest profitable lines of reflection at the service preparatory to the administration of the Lord's Supper, and altogether form a rich volume for meditative reading at such a time.

ESAU HARDY: A Novel of American Life, by William Osborn Stoddard. New York: White & Stokes. 12mo. This is quite a natural story, illustrating New England country life of some years since. Its back country *patois* is pretty well managed, but rather mixes sometimes familiar slang and modern

grammar. The story is natural and entertaining, illustrating many a personal history and struggle against the narrow opportunities of country homes.

In the Harper's Franklin Square Library a capital volume has been published, entitled *THE DICKENS READER*, containing happy selections for social and public readings, from the inimitable stories of Dickens. The work is compiled by Nathan Shepard, and has numerous illustrations. Price 25 cents.

In the same series we have *THE SENIOR PARTNER*, by Mrs. J. H. Riddell; and *THE CAPTAIN'S ROOM*, by Walter Besant and James Rice.

Rev. E. Davies, of Reading, Mass., issues in paper covers, at 50 cents, one of his useful religious volumes for general circulation. It is entitled, *THE CONTRAST BETWEEN INFIDELITY AND CHRISTIANITY, AS SEEN IN DEATH-BED TESTIMONY*. From a wide field of selection the author has gathered striking illustrations of his theme. The "contrast" is impressive. Blessed, indeed, are the dead that die in the Lord!

The Magazines.

Harper's gives the new year with a most interesting and beautiful number. From "Ancient and Modern Venetian Glass of Murano," we learn that not only utility, but beauty, was always the end aimed at by the skilled Venetian workmen; that secret processes of its manufacture were always jealously guarded and kept in families; that workmen taking their craft to foreign countries and refusing to return, were condemned to death and executed by secret emissaries. The revival of the industry at Murano gives additional interest to this handsomely-illustrated paper. Mr. W. H. Bishop's "With the Vanguard in Mexico," tells us that 30,000 men are now engaged in building railroads in that country, and that the arts of peace are superseding rapidly the strife and contentions of politics and the murderous weapons and habits of the banditti. "King Coal's Highway" has the place of honor, and from it we learn that coal, bound for New Orleans from Pittsburgh, traverses a route nearly as long as that of a Cavalier from New York to Liverpool, and this, too, in a mass longer by two hundred feet than the Great Eastern, and as wide as a city park. New ideas of the coal traffic are here made manifest. The *Atlantic* is a paper on "Journalistic London," is equal to anything with its predecessors. Lloyd's penny newspaper, it informs us, reached in 1879 a home file circulation of 612,902 copies. The *Atlantic* is a capital paper on "Young Men's Christian Association," by Rev. Dr. Geo. R. Crooks, with fine portraits of international officers. Mr. Hardy's "Laodicean" reaches its conclusion. "Wherefore the Pilgrims?" and "The Boundary of the Future," are timely papers of interest. Abbey furnishes another Herriek sketch, and Fredricks has drawn a frontispiece, "The Challenge," the story told by the ever delightful *Key Chair*. A royal issue!

Mr. W. D. Howells assumes a new role in the January *Atlantic*—that of a police court reporter—and in a "Police Report" narrates his observations taken in two visits. While we might not endorse his conclusion that police trials should be abolished, we can and do heartily agree with him that much of their debasing effects could be avoided if they were held with closed doors, and full reports were not given to the public. The author of "Certain Days," "Tendencies in American Life" contributes a valuable paper on "Studies in the South," well worth a careful perusal. J. H. Rice gives us an account of "A Midsummer Fête in the Pueblo of San Juan." A paper on "The Prominence of Athletics in England," shows how the study of athletics is carried to the extreme. Dr. Howells brings to the fore the story told by the ever delightful *Key Chair*. A royal issue!

The *Century* for January gives good space to art topics, and a series of "Early Greek Sculpture," by Lucy M. Mitchell, is the first of a scholarly and beautifully illustrated series of papers on Oriental and early art. Venice is represented by "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce his graver to tell us "Who were the Chartists?" Garfield is represented by an engraving from one of the best photographs ever taken of the President. The *Century* is a paper entitled, "From Mentor to Elberon." Ex-Minister Washburne writes "Thiers' Reminiscences," for which Mr. Cole has engraved a fine portrait after Bonnat. "The Revival of Burano Lace," the making of which has almost been relegated to the category of the lost arts. John Burroughs, in "English and American Song Birds," defends our native songsters from the recent statements of the *Illustrated London News*. Linton drops for the nonce

...can be extinguished. Senator Wag...
...the patent of the car on which he...
...was one of the victims. The most...
...spectacle was the burning in the...
...of a young couple, Mr. and Mrs...
...on their wedding tour. We trust...
...the indication of the community will...
...as will secure defense from such inexcusable...
...certainly from the added and...
...danger of fire in these collisions.

Rev. A. A. Wright delivered his first lecture...
...Monday upon the Revised New Testa...
...to a good audience of theological stu...
...and ministers. It was able, eloquent...
...very suggestive, and enriched by character...
...wise. There are two others to follow suc...
...cessive Mondays, from 12 to 1, in Wesleyan...
...Hall. Our ministers can hardly afford to...
...the hearing of them.

"T. G. B." in a private letter finds, in our...
...issue of Jan. 4, an apparent discrepancy be...
...between certain figures given in an article on...
...immigration and the census statistics given...
...in the "Old Farmer's Almanac." The arti...
...culation puts the total number of immigrants...
...at 3,577,393. This, he says, does not agree...
...with the tabulated statement in the almanac...
...which makes the total population of the...
...United States, 35,152,800, of which 43,475,096...
...are natives, and 6,777,393 are foreign-bor...
...n. He makes the curious mistake of compar...
...ing the total number of immigrants that have...
...come to this country since 1820 with the num...
...ber actually living here at one given time...
...—in this case at the taking of the last...
...census in 1880. It is to be presumed that...
...some have died and that some may have left...
...the country during the past sixty years. Con...
...sequently, both statements are probably cor...
...rect. The figures given in our issue were...
...copied from the "American Almanac for 1881,"...
...edited by A. R. Spofford, Librarian of Con...
...gress, and from the quarterly reports of the...
...Chief of the Bureau of Statistics, published...
...by the Department of the Interior at Wash...
...ington.

The 4th annual exhibition of Chauncy...
...Hall School will be on Feb. 9.

Notes from the Churches.

MASSACHUSETTS.

New England Conference.—Rev. W. P. Mallahan, D. D., gave an excellent and effective address in behalf of Boston City Mission. The report of the committee appointed to consider this subject will be the order for next Monday.

Boston, Broad Street.—Jan. 1, four were received by letter and nine on probation. At the annual meeting of the Sunday-school board, Hon. Jacob Sleeper was elected superintendent for the fifty-second year in unbroken succession. An excellent series of services was conducted by the pastor during the week of prayer, which is followed by nightly revival services.

South Boston, Broadway.—Another part of the series conducted by the Misses Webster ended the church \$93.

East Boston, Square.—Under the earnest efforts of the pastor, renewed zeal and confidence of success appear. The meetings are well sustained, and the religious interest increases. The church has been recently painted inside and frescoed, through the kind efforts of friends not members of the church. The reopening services were held Dec. 25, with an impressive sermon by Bishop Foster. A Sunday-school concert followed in the evening. The Christmas tree the next evening yielded much fruit and a valuable lamp to the pastor. The sexton recently received three fine pieces of silver ware. The Sunday-school averages 100. Four have recently been received in full membership.

Melrose.—The pastor is deservedly held in high esteem by church and community. He received a sum of money, and the superintendent a silver pitcher, from the Christmas tree. Mr. F. C. Taylor has been elected superintendent the twenty-third year in twenty-eight years. With the opening year a change has been made in the hours of worship—preaching at 10.30 and 7, and Sunday-school at noon. This adds 100 per cent. in attendance, and gives general satisfaction. The week of prayer was observed. There are indications of a rich harvest of souls this winter.

Providence.—The evangelistic meetings continued four weeks. Rev. D. J. Griffin rendered good service. Dead souls have been made alive, and living souls have received the more abundant life.

Bay View.—The recent fair netted \$200. The attendance at Sunday-school, Jan. 8, was the largest for years. The congregations during the last quarter have been larger than for a long time. Mrs. Annie P. Clark, of Norwich, Conn., commenced a series of meetings watch-night, which have been of great interest and profit.

Newburyport, Washington Street.—The pastor and family received money and other fruit from the well-laden Christmas tree. A profitable concert occurred Christmas afternoon, and in the evening an interesting church service was held. Two-thirds of the Sunday-school attend the morning preaching service. The walls and ceiling of the vestry are being improved, and the money was raised before commencing the work. An auxiliary of the W. F. M. S., with 26 members, has been organized by the pastor's wife.

Westboro.—Old People's Day was greatly enjoyed. The pastor's father, Rev. A. K. Howard, conducted the morning service. There were appropriate decorations. A concert followed in the evening. The pastor's Christmas sermon was followed the next evening by a well-laden tree yielding the pastor a purse of money and a barrel of food. The severe illness of the superintendent, J. H. Sawyer, and the death of Brother Gibbs Bracy, one of the founders of the society, cast a gloom over all. Congregations and Sunday-school steadily increase. Five have been recently received into the church and several have professed conversion.

Haverdasher.—A precious revival spirit is constantly being enjoyed. The pastor, Rev. C. H. Vinton, baptized seven recent converts. C. H. A. number are to be received at the next communion. The Sabbath-school prospered. The Christmas festivities were interesting, and the pastor and wife were kindly remembered.

East Templeton.—Revival services began Jan. 1. They still continue with increasing power. Thirty watched the old year out and the new year in. Rev. W. A. A. Gardner, evangelist, led the good work, and all are greatly encouraged.

Winchendon.—The pastor gave an interesting Christmas sermon. Fruit was distributed from two well-laden trees the next evening. The pastor's family was delightfully remembered.

South Royalton.—Four have recently professed conversion.

Ware.—A deep interest pervades the services. An extension table led to the lot of the superintendent, and a live horse burdened with treasure of over \$100 to the pastor, for which he is especially grateful.

Palmer.—Two conversions are reported. On the evening of Jan. 4, some sixty took possession of the parsonage, and after supper presented the pastor, Rev. W. S. Jagger, with a splendid wolf robe. Christmas was celebrated.

Enfield.—After supper at the friends' table, Dec. 26, a number of the pastor's friends presented him with quite a sum of money. The charge is beginning to revive. The congregations are good and the bills are all paid.

South Hadley Falls.—Of the twenty-two former pastors the greater part presented to enjoy the jubilee services, Jan. 11. It is the fiftieth anniversary of the building of their church, and the first of their deliverance from a forty years' debt.

North Amherst.—Rev. Jason Hatch has been doing evangelistic work at Pratt's Corner, Dwight's Station, and at Pelham Centre.

Wilbraham.—The funeral of the wife of Prof. W. P. Lamb, formerly of the Academy, was recently attended by Rev. W. T. Perrin. The Academy exercises were suspended and the professors served as bearers.

Springfield, Grace Church.—The fiftieth anniversary was daily celebrated, Jan. 1. Rev. Dr. Cooke, of Wilbraham, was the first pastor. Then followed Revs. C. A. Merrill, C. T. Johnson, J. R. Tiddy, J. A. Cass, E. A. Smith, J. O. Knowles, and S. B. Sweetser. They have an excellent house of worship, and the debt is quite manageable. Two recent converts were baptized Jan. 1. Mr. Geo. P. Stebbins, one of the class-leaders, and former of the composing room of the Springfield Republican, was surprised just before leaving for his duties as a member of the House of Representatives at Boston, with a supper, speeches and testimonials. He was the recipient from his workmen of a gold-headed cane and eyeglasses. The pastor's wife has been at the Clifton Springs Sanatorium, and is now on the road to recovery. The pastor and family were happy recipients of generous Christmas gifts.

East Longmeadow.—The pastor is closing a successful three years' pastorate. An excellent course of lectures has been enjoyed each year. The pastor and wife were generously remembered with Christmas gifts. The church has enjoyed a steady growth, and with the increased business of the place the outlook is very encouraging.

Chicopee.—The pastor has gone to Clifton Springs for two or three weeks' rest. It is the first time since 1880. The parsonage is being shingled and painted.

Westfield.—The visit of Bro. Wood from South America, a few weeks ago, was very interesting to his many friends and stimulating to the missionary cause. Mrs. Wood was a Westfield lady. The trustees objected to a grog-shop adjoining the church property, there is one less in the town. The congregations are large and increasing. Unusual interest attended Christmas and New Year.

Northampton.—The Christmas entertainments, with decorated church and many presents, were heartily enjoyed. The pastor and family were generously remembered. Union meetings marked the week of prayer, during which fifteen were converted.

Barnstable.—A good degree of revival interest prevails. Four have been recently received on probation, and others are seeking the way of life.

Celestine.—A barrel of nice flour and other presents from the Griswoldville Christmas tree made glad the pastor's heart. There was also a tree at Shattuckville. The revival work deepens at Griswoldville. Two ladies, heads of families, rose for prayers, Jan. 3, one of whom had been a pronounced Spiritualist.

Gloucester, Elm Street.—At the fourth quarterly conference, Jan. 7, the recording steward was instructed by unanimous vote to enter upon their records an expression of their high appreciation of Rev. L. Crowell, D. D., personally, and their satisfaction with his faithful administration as presiding elder during the past four years. The return of the pastor another year was unanimously requested. \$5,000 in subscription and \$1,000 cash have been already secured for a new church. Other subscriptions are constantly coming in, and the field has not yet been canvassed. The trustees have voted to build this spring.

Highlandville.—The congregation and Sunday-school are both increasing in numbers and interest. At the last communion one was baptized and received into full membership. On Christmas eve two trees were well filled. The pastor was presented with a nice overcoat. The current expenses of the church are being met by the more prompt than usual. A note of \$500 has just been taken up by the trustees.

Taunton.—I have been a resident of Taunton forty-five years, and a member of the First M. E. Church thirty-one years, and will say that I was greatly shocked at reading a report in your issue of Dec. 22, that we were so near death. On the other hand, we are not dead; far from it. We have one of God's noblest of noble men to teach us, and for earnest thought and simplicity of words employed to impress the real inquirer after truth, he has no equal in this part of our country. We consider it the greatest privilege of our life to be able to listen to his teaching, and assure you that no minister in this section, of any denomination, has ever succeeded in getting himself heard, and been so admired for faithful Christian teaching by men of cultivated intellect. For myself (and I have been in the Bible class nearly three years) and my family, I will say that his teaching has been of the utmost value; it can only be measured by God. I could also send you numberless similar cases. We never were so alive as at present with his Christian thought, deep and earnest. I am willing to sign my true name.

Haverhill.—Rev. F. K. Stratton writes from Haverhill, Mass.: "On the first Sunday of this month I baptized five persons, received eight on probation, and found into full membership. Within the last month some twenty-five persons have presented themselves as seekers of religion, among them some very young men. As yet we have held no extra meetings. We have our plans laid to commence a protracted meeting, Jan. 22, with Bro. McDonald to aid us."

MAINE.

Rev. S. T. Record has not sufficiently recovered from his shock as to preach, although he is able to visit among his parishioners. Rev. I. O. Sprague, of South Paris, has been supplying the pulpit for him part of the time.

Rev. D. W. Leach, of Pine Street, Portland, has organized a young people's literary society in his church, aiming to interest and improve the young people. The movement is meeting with general favor.

Rev. A. S. Ladd lectured in the Mechanic Falls lecture hall Thursday evening.

There are three hundred lodges of Good Templars with a membership of 200,000 in the State of Maine.

Rev. C. W. Bradley, of Sacarappa, has again been called to pass under the rod, and is in deep affliction. His oldest child, Walter, who since his mother's death has lived with his grandparents in Boston, died last Wednesday of diphtheria after a few days of extreme suffering. Bro. B. was with his boy to the last.

Sixteen hundred and seventy-eight boys have been in the Maine State Reform School since it was opened, 113 are at present in the school. Most of the boys work in the chair factory each day, but all have daily instruction in the rudiments of an education. Habits of study and habits of industry are taught in this institution. Thirty-four boys have been committed the past year.

William E. Gould, a prominent layman in the Congregational Church at Portland, in a paper read before the Congregational Club, urged upon the church as an antidote against the prevalent skepticism, a better service, a more devout attitude in worship, a divorce of the church from all side shows, and an aggressive and high-toned conception of God's work. Mr. Gould is an earnest lay preacher in his denomination.

The High Street Church, Portland, contributed last year for various benevolent enterprises aside from current expenses, \$2,596.38.

Rev. True Whitler is spending a few weeks in South Carolina on the field of his former work, and is expected to return in the near future. Rev. D. B. Randall is supplying the pulpit at Ferry Village in the pastor's absence.

Among the interesting addresses at the Lewiston Reform Club on Sabbath, Jan. 15, was one by Rev. A. S. Ladd, and another by Mr. Murdoch, of Scotland, who brought a terrible indictment against the liquor traffic, giving as specifications facts in his native town where the liquor manufacture and traffic were a blight on every interest of the community.

RHODE ISLAND.

Dedication at Westerly, R. I.—The Methodists of Westerly, R. I., are neither a large nor a wealthy body. In the main, they are poor, working people; and although more numerous than a few years ago, they still lack those things, both as to numbers and possessions, which a great many Methodist churches in places the size of the town of Westerly already have. The Westerly church is not a corpse, however, though it was at one time pronounced such. It has, under the leadership of its new pastor, Rev. J. Benson Hamilton (formerly of Lewiston, Me., and younger brother of Rev. J. W. Hamilton, of Boston), succeeded, after a few months' earnest effort, in finishing and paying for the audience-room of their house of worship, which, having built much larger than they found themselves able to finish up, some nine years ago, they had left in an entirely unfinished condition, occupying their vestry for all their services. As all churches who know that have had any experience of the kind, this work has been a work of great sacrifice; but consecration to the Lord has done it. The pastor and people worked together nobly, and on Sunday, Jan. 8, the room was dedicated by Bishop Peck.

A day of great joy to the people, as was manifest throughout the day's services. The Bishop preached to a large congregation in the morning, after which the sum of \$1,223 was subscribed, six hundred of which was needed to pay for the carpet and the furnaces, and another six hundred of which was asked for with which to pay the last four years' interest on the society's debt for its parsonage. The church has raised, in the past year, \$5,000, it is estimated, by the close of the present Conference year; it has already, with the help of a few outsiders and the pastor's assistance by lecturing, raised \$3,000 since last April. The pastor's brother, John W., was especially instrumental in securing the twelve hundred on Sunday last.

The audience-room is about as cheerful and inviting a place as any in the State. It is 30 feet long, 45 feet wide, 28 feet high in the center, and 20 feet from the floor to the eaves, and is without doubt the largest, as it is certainly the most attractive, auditorium in the town. It is beautifully frescoed. The walls are covered with a delicate tertiary tint tending to olive, laid on in a plain body of color, separated from the wood-work below by a border of narrow lines varying in width and of the successive colors red, black, white, orange, and red. Over the windows and doors are conventional ornamental designs in bright colors harmonizing with and forming a part of this lower border. The olive tint of the side walls is separated from the ceiling above by a Greek key of black, which has a lighter border of lace-work in bright colors along its lower edge. The recess for the choir, at the rear of the pulpit, is in the same tint as the walls, with its front relieved by a right-line ornamentation in slightly deeper hues of the same tint, crowned at the top by a centrepiece of blue clouds, in the midst of which hovers a white dove bearing in its beak a banner in its beak. The ceiling is divided into nine panels, separated from each other and from the edging of the walls by a broad band of a delicate tint, tending to purple. Each panel is of a light tone, almost white, with an outer edging of orange tints and an inner border of bright lines running into conventional forms at the corners. The wood-work is in black, with black and white trimmings. The pews are prettily cushioned, with red terry covering, and the floor is tastefully carpeted, the carpet being also red.

Bishop Peck preached from Matt. 16: 18: "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." He dedicated the room to 2 P. M., Rev. J. O. Knowles, D. D., of Charleston, Rev. J. W. Hamilton, and the pastor participating in the service.

Bishop Peck started from Westerly for Nashville, Tenn., Monday morning, Jan. 9.

Newport.—The church edifice of the First M. E. society at Newport, R. I., recently injured by fire, is to be repaired and quite extensively remodelled, under the architectural supervision of T. W. Silway, the church architect of Boston. The principal changes and improvements consist in a raising of the main floor, with black and white trimmings to the ceiling, and a new and more light and airy design. New ash pews, frescoing, and elegant cathedral glass windows are to take the place of the old ones. It is to be the especial aim of the architect to utilize, as much as possible, the original work, and so retain the great features of the now venerable structure. Work has been commenced, and will be prosecuted with vigor to completion. During the repairs the society has been in the Central Baptist Church, which has been generously tendered and accepted by the society.

At Staffordville, Dec. 18, Rev. Dr. Talbot, presiding elder, baptized the pastor's infant son. He also baptized two men. At Taunton next day he baptized three children. The presiding elder's office on this large district means plenty of hard work. At South Manchester, Jan. 1, one young man was baptized, and two young ladies received into the church from probation. They had a large number of communicants, and 250 scholars were present in the Sunday-school. This is the highest number reached in the history of the school.

Business Notices.

Drs. Strong's Remedial Institute,
[SARATOGA SPRINGS, N. Y.]

This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars send for circular.

Agents can now grasp a fortune. Outfit worth \$100 sent for. For full particulars address E. G. Ridout & Co., 10 Barclay St., N. Y.

OUR PROGRESS.
As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By druggists.

Dr. C. W. Benson of Baltimore, Md., prepares a skin cure that is the best thing for skin diseases ever known. It cures eczema, ringworm, ring-worm and all rough and scaly skin diseases in the shortest time. Sold by all druggists at \$1. per package.

Deservedly Popular.
Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because in valids it gives them new life and vigor when other medicines fail entirely.—Ola Farmer.

WHOLESALE MEDICINE.—Medicines for the relief of ailments peculiar to children should not only be efficacious and palatable, but also safe. Hence the proprietors of SANDPAPER'S GINGER, can not too publicly urge upon parents the necessity for care in the purchase of this reliable preparation, lest some worthless and dangerous compound be given to them.

How can you remain a sufferer from dyspepsia when worse cases than yours are being cured by Hood's Sarsaparilla? Try it.

Never neglect Heart Disease, but use Dr. Graves Heart Regulator. Book free of F. E. Ingalls, Concord, N. H. Price, 50c and \$1.00. Sold by GEO. C. GOODWIN & CO., Boston.

Money Letters from Dec. 10 to Jan. 6.
H. M. Ash, J. A. Adams, G. W. Aldrich, J. O. Allen, W. Appleton, J. S. Allen, H. E. Andrews, A. Allen, Anderson.

E. C. Bass, C. Buck, J. W. Briggs, T. C. Broadway, M. Boyden, S. Bradford, G. H. Blake, D. D. Bartholme, A. W. Bartlett, C. W. Brown, E. Bradford, H. Benson, H. B. Bartlett, L. Bailey, G. W. Butters, B. B. Bridge, E. Benton, C. E. Blaine, A. M. Bullock, D. F. Brooks, J. Barber, E. Brewster.

M. A. Clark, M. H. Church, G. Cummins, R. Cutler, J. Capen, E. F. Carleton, G. W. Clark, G. O. Crosby, J. Cobb, C. Clark, W. Carver, E. Caldwell, J. R. Cofford, C. Case, L. Cochran, W. E. Cole, E. Chick, H. L. Chapin.

G. S. Dearborn, A. M. Dorr, J. E. Drake, Dauchy, C. O. J. M. Dunnell, E. M. Dodge, T. P. Dyer, J. D. Dyer, J. E. Dyer, W. S. Dyer, J. Davis, E. S. Emery, T. J. Everett, A. W. Emery, S. E. Emery, S. F. Emerson, W. H. Eaton.

J. W. Fox, E. F. Fuller, W. Foster, J. H. F. Foster, A. F. Foster, E. F. Foster, J. Fairchild, S. H. Flagg, W. F. Fuller, W. Forsyth, M. M. Flint, J. W. Giddings, F. Grover, G. A. Grant, S. E. Goss, P. W. Gould, P. Graves, J. O. Grant, J. E. Goodhue, H. M. Green, F. S. Green, S. M. Gilbert, E. Graham, A. Gardner.

J. L. Heath, T. Haworth, F. S. Heath, M. Z. Haskins, L. Horton, H. P. Haylett, H. H. Hibben, J. Hollingshead, Health Food Agency, D. Hickey, W. R. Hild, L. Holmes, O. P. Howell, J. C. Hoyt, C. Harburt, J. C. Hooks, C. H. Hood & Co., H. Howard, J. E. Hawkins, S. Hill, M. A. Harriman, H. B. Hibben, E. A. Hinkley, T. Inman.

W. B. Jackson, P. James, W. S. Jagger, D. B. Jackson, D. B. Jackson, J. D. Jones.

H. A. King, C. K. King, G. K. King, J. G. Keith, J. B. Lapham, S. Leander, D. Leavitt, S. S. Lang, H. C. Lovell, A. Lowell, J. Ladd, J. A. Lovejoy, B. S. Loud, N. Lovell, S. Ladd, L. M. Lead, C. H. Mansfield, J. Masterman, A. M. May, D. C. Munson, C. A. Merrill, D. Mayler, J. H. McGrath, M. D. Mathews, W. A. Merrill, H. O. Mitchell, A. Mitchell.

A. S. Nickerson, G. W. Norris, S. E. Nason, O. Nason, D. O'Neil, J. Nichols.

F. H. Osborne, A. Osborne, W. Oakley.

F. E. Powers, E. C. Phillips, R. C. Phillips, G. F. Palmer, A. A. Pierce, R. S. Paine, M. G. Prescott, D. W. Phelps, N. O. Pace, H. M. Packard, J. S. Parsons, W. Price, Perry Mason & Co., J. S. Paine, S. Putnam.

S. J. Robinson, S. A. Rich, S. M. Rogers, F. C. Rogers, G. W. Reynolds, D. C. Raymond, C. H. Randall, A. Rice, R. E. Reed.

C. F. Sharp, A. C. Stark, O. Stead, B. P. Simpson, J. P. Smith, H. L. Staples & Co., C. S. Smith, J. W. Standish, H. L. Smith, M. Spaulding, E. B. Snyder, W. A. Saunders, T. Smith, C. S. Sloper, S. B. Smith, C. A. Southard, A. E. Smith, T. Sabin, W. H. Stebbins, J. S. Stevens, M. A. Savage, A. P. Schell, J. Schell, J. S. Thomas, T. Tyler, O. Tyler, J. Treaskins, C. Thatchers, N. Tabbetts, B. F. Todd, W. C. Turner, J. O. Thompson.

J. W. Yon.

H. B. Westervelt, B. Wood, H. P. Wiley, W. W. Whitely, J. P. Whitely, J. T. Wilson, A. White, E. W. Wilson, J. A. Williams, Y. P. Wardwell, J. Wentworth, G. F. Wells, S. L. Wingate, D. A. Webb, M. C. Woods, F. F. Wolcott, J. Wood.

E. M. Yeaman.

Church Register.

HERALD CALENDAR.

Rededication at Newport, N. H., 1.30 p.m., Jan. 19.
Meeting for the Promotion of Holiness in Wesleyan Hall, each Monday, at 2.30 p.m. New Boston Dis. Soc. Preachers' Meeting, at Ayer, Mass.

Jan. 18. M. Assn. at Waterville, Me.
Portland Dis. Preachers' Meeting, Jan. 30-25.
Providence Dis. Preachers' Meeting, Jan. 30-25.
(Eastern Division) Min. Assn. at the First Church, Providence, R. I., Feb. 6-8.

New Bedford District Conference, at Taunton, Central Church, Feb. 13-15.
Eastern Conn. Min. Assn. at Central Church, Norwich, Feb. 13-15.

Lewiston Dis. Preachers' Meeting, at Lisbon, Me., Feb. 13-15.
Penobscot Valley Min. Assn. at Hampden, Me., begins Monday evening, Feb. 27.

CONFERENCE, PLACE, TIME. BISHOP N. Eng. South's, Providence, R. I., April 5. Merrill New England, Northampton, Mass., 12. Merrill New Hampshire, Lawrence, Mass., 19. Vermont, Ludlow, Vt., 26. Merrill Maine, Augusta, Me., 26. Foss East Maine, Wallowboro, Me., May 3.

CHAIRMEN OF STANDING COMMITTEES. MAINE CONFERENCE, April 28, 1882.
Pewee Worship, S. Allen, Stewards, S. F. Westchester, S. W. Allen, Temporal and Tobacco, D. B. Randall, Marriage and Divorce, G. D. Lindsay. Freedmen's Aid, L. Luce Church Extension, E. T. Adams, Conference Relations, J. Angell. Attendance on Conference, A. H. Sylvester. Memoirs, K. Atkinson. Bible Cause, C. N. Clifford. Methodist Literature, C. Munger. Duty of American Citizens, W. E. Easton. Home Religion, J. Collins. Domestic Missions, E. W. Hutchinson. Fraternal Relations, A. McKewen. A Sunday-school Board, of which J. P. Jones is Chairman, was appointed by Conference at its last session.

For the Presiding Elder, C. J. CLARK.

LEWISTON DISTRICT.—Brethren of the Lewiston District, we greatly desire a full attendance at the Association, to be held here, Feb. 10-15. And we want you to come to work for the salvation of souls; and shall probably want some of you to remain after the district meeting to carry on revival work. Will all who intend to be present be kind enough to inform me by card immediately, that we may know how many to provide for? And if any will remain to aid in meetings through the week, will you say so, that I may know if I can depend on you, in case we arrange for meetings? Lisbon, Me., H. CHASE.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION will meet at Thomaston, Feb. 20-22. (Full programme next week.)

To be Issued Dec. 27th.

Hymn Service No. 3

By LOWRY AND DOANE.
Price, \$10 per 100; 12 Cts each by Mail.

HYMN SERVICE No. 3 is a useful collection of songs for Sunday Schools. While the hymns are adapted for the

INTERNATIONAL LESSONS OF 1882, they will be found very desirable for all Sunday School Services.

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The thing desired found at last. Ask Druggists for "Rough on Rats." It clears out rats, mice, roaches, flies, bed-bugs, lice, boxes.

SKINNY MEN.
Wells' Health Renewer. Absolute cure for nervous debility and weakness of the generative functions. \$1. at druggists. Prepared by express, \$1.25. 6 for \$5. E. S. WELLS, Jersey City, N. J.

New, quick, complete cures 4 days, urinary ailments, smarting, frequent or difficult urination, kidney diseases. \$1. at druggists. Prepared by express, \$1.25. 6 for \$5. E. S. WELLS, Jersey City, N. J.

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By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Epps' Cocoa has provided our breakfast-tables with a delicately flavored beverage which will save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure and healthful food and drink. Sold in tin, only 1/2 lb. and 2 lb. tins.

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AND NEAR TO MARKET!
The State of Michigan has a good climate, a fertile soil, four thousand miles of railway and sixteen hundred miles of lake transportation, convenient markets, a settled society, established institutions, great and diversified industries, a liberal free school system, low taxes and practically no debt. It has also several millions of acres of uncultivated lands, suitable for almost every variety of husbandry, many of them subject to free settlement under United States or State homestead laws, and all of them for sale at prices within the reach of men of small means.

A PAMPHLET, issued under authority of the State containing a map of Michigan, sketches of its industries, Agricultural Productions, and institutions and descriptions of its Soil, Climate, Timber, the Situation of its Uncultivated Lands, etc., will be sent free of charge on application by letter addressed to the COMMISSIONER OF IMMIGRATION, DETROIT, MICHIGAN.

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The Family.

FROM EDEN TO EDEN.

BY REV. ARTHUR J. LOCKHART.

(Read at the crystal wedding of Mr. and Mrs. A. S. Farasworth, Danbury, Me., Monday evening, Nov. 14, 1881.)

When Time's first erring children lost
Their flowery realm, their sinless state,
And sought the darkened thorny waste
Beyond the guarded gate,—

As backward lo'd th' repentant pair,
Pierced through with sorrows and alarms,
They saw the dreadful faces there,
The thronging fiery arms.*

Quick flowed their tears; and tears might fall,
And oft their bleeding bosoms yearn,
But to their bowers of festal
They never might return.

Yet all things were not lost; once more
They smiled, and saw before them move
A new-born star-like hope; they bore
With them the flower of Love.

Above, with sun and star, no less,
Bent the blue sky's benignant dome;
And 'neath the sheltering wilderness
They read themselves a home.

Thus, though we sigh that we have lost
The Eden of our former years,
The star of hope still shines, and most
Of love comes with our tears.

The wife and husband, hand in hand,
Go forth their destiny to prove;
And, journeying through the exile's land,
Their hearts near to Love.

And sweetest, most enduring joys
Spring from these dear domestic ties;
Rich wine of life, that never ceases,
And fruits of Paradise.

No finer music Memnon wakes
At bluish dawn, than Love can hear;
Love glorifies each cloud, and makes
Heaven crystalline and clear.

We welcome and salute you here,
Kind friends, whose presence brings de-
light;
Our hearts are open and sincere
On this our festal night.

Sacred to bridal memories be
This hour; the golden time of life
Recall; a happy husband be,
And she, a wedded wife.

The orange flowers have faded all,
And spotless robes the moth may fret;
But Love—home's seraph—comes at call,
Love has not vanished yet;

Nor will she, while before her shrine,
We oft our earlier vows renew;
Promise to hold, through shade and shine,
And evermore be true.

Back o'er the way we look the while,
That runs along the vanished years;
While part appears all sunned with smiles,
And part is seen through tears.

But through each checker'd scene we came,
Mid summer's heat and winter's snow;
And onward, till the end, the same
We will together go.

Then, even in yon sinless land,
Each pure affection sure survives;
Nor death can break that holiest band
Which binds two kindred lives.

The bowers once lost shall bloom again
No more; not Eden shall we see;
But stary realms, unreach'd by stain,
Man's Paradise shall be.

*They, looking back, the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces throng'd and fiery arms.
—Milton's Paradise Lost.

THE INFANT DEPARTMENT.

BY MRS. EDWARD JOHNSON.

The subject of primary Sunday-schools is one which lies very near my heart, and therefore one upon which I feel that I have much to say. Among all the different departments of church work this one holds a very important place, and we have sometimes thought that the responsibilities, as well as the privileges and opportunities, of the primary teacher and superintendent rival even those of the minister himself; for with them, second only to the parents, rests the important task of initiating the young hearts and minds into right ways of thinking and feeling, and producing impressions which a lifetime may not efface.

It is indeed a holy trust committed to us—that of spiritual teachers and guides for these tender minds fresh from the Creator's hands, unwarping by prejudice and false teaching, and susceptible of being moulded into temples of the living God, which shall bring honor and glory to the name of Christ through endless ages; or, if directed into wrong channels of thought and feeling, of bringing everlasting misery not only upon themselves, but upon all who come within the scope of their influence.

When we take a class of these little ones to instruct, we enter a field where there are no enemy's tares to uproot; where the soil has not become hardened by the changes of season, the influence of wind and weather, and the neglect of the cultivator; but where we have always spring-time and always sunshine, and where the soil is always rich and mellow, ready to receive and nourish the precious seed. And oh, what a care should we have to sift and examine the seed which we sow, to be sure there is nothing which will produce thorns and thistles, or anything which will cumber the ground; for whatever is dropped into this fertile soil is sure to grow and bear fruit some time; if good, unto eternal life, but if evil, unto everlasting woe.

If primary teachers as well as parents could always fully realize the weight of responsibility resting upon them—that perhaps the eternal salvation of the souls which they are influencing and directing depends on the impressions which they are making by their daily example as well as precept—we think their lives would be more godly and prayerful; they would seek more earnestly the wisdom which comes from God, and consecrate themselves more unreservedly to the work which He has given them to do. It is no trifling thing, as many seem to suppose, to take a class to instruct in the primary room. How many times we have been pained to hear it remarked, "Oh, you can teach those little children! You don't need to know much about the lesson to teach them; just tell them some stories, or do anything to amuse them." It is quite common for teachers who feel themselves incompetent to instruct a class of older children, to accept a class in the primary room, thinking very little will be required of them; but they thus make a very great mistake, and if they are conscientious, will soon discover the poverty of their resources and ability.

Not long ago we heard of a teacher "amusing" her class by telling them stories from "The Arabian Nights." But such are not our model teachers. Although these things are all very well for home amusement, and we heartily approve of children becoming familiar with all the standard stories of literature, yet we want to do something more than simply to "amuse" them while in Sunday-school. The Sunday-school teachers have but one hour in the week to sow the seed, while here and there, during all the other hours, seeds, good, bad and indifferent, are being dropped, and we ought to be sure of sowing enough of that which is good, or of sowing it deep enough to counteract the influence of all that is bad. We ought to tell the children something which will be profitable to think about during the week—something which they will remember when they are tempted to do wrong, and which will lead them to the Source of strength to resist temptation.

No Sunday-school teacher should think her work done when she has simply taught the lesson or told a story, even if it is a Bible story, unless she has carefully culled and impressed all the religious truth contained in it. The Bible may be very assiduously studied, and yet without any religious profit. The story of Joseph and his brethren may be told to children in a very irreligious way. Even the story of Christ may be narrated with all the particulars of His suffering and death, and yet the all-important fact that He suffered and died for each one of them personally may be entirely omitted, or dwelt upon so lightly that their minds may fail to grasp the thought.

The infidel Renan wrote a history of the life of Christ, and paid some worthy tributes to His character; and yet the book is entirely without value in a religious sense, because of its unjust estimation of the Saviour's character, and its lack of sympathy with the great truths which He came to establish. The teacher should be sure every Sunday that some good impression has been made, that some purely religious truth has been instilled into the minds of the children. Even a story should not be told unless it contains some moral or religious lesson, and that lesson should be thoroughly taught. There is time enough during the week days for all that is simply amusing.

The conditions needful to the greatest efficiency in this department, we are persuaded, are far different from what many good people suppose. We deem it of the utmost importance that the little ones, first of all, should be well accommodated and provided with all things necessary for their comfort and happiness while in Sunday-school, as well as for their proper instruction. The room where they meet together an hour or more every Sunday for spiritual instruction should be a very attractive place to them, and they should learn to love it and long for the Sunday-school time to arrive. It should have a homelike appearance. Pure air and sunshine should be abundant, and they should be made to feel at home and happy from the time of entering the room. They should be met on their entrance by the smiling countenance of superintendent and teacher. If it is the season of overcoats and extra wrappings, these should be removed at once and placed in charge of some teacher, or assistant, whose duty it should be to readjust them at the close of school.

The children should be seated, not upon the large settees intended for grown people, where their little feet hang dangling in the air, and where they soon become restless and uneasy

and therefore unteachable, but, if possible, little chairs should be provided for them, of various heights, suited to their various ages. In the absence of chairs, small settees may be substituted.

The walls of the room should be covered with pictures, mottoes, maps, etc., and in the season of flowers, bouquets should be abundant. At other seasons the room may be decorated with autumn leaves and ferns, and whatever makes our homes look pleasant and attractive.

Of course these things are not of primary importance; they are only incidental, and the children should not be taught to think much about them; but they have a silent influence, and help wonderfully in attracting the little ones, and even the parents, and creating a love for the Sunday-school.

But we pass from the secondary to the primary needs of this department. First of all, is a good superintendent. She should be one who loves children for their own sake—one who has not forgotten her own childhood, and knows just how a child thinks and feels; who can appreciate and enter into all their little ways, their childish feelings and desires; one who can talk in simple, childish language, retaining sufficient dignity to command respect, and yet becoming a child with them. She should be animated and enthusiastic, and have a real love for her work, fully appreciating her responsibility and her opportunities, and devoting herself conscientiously and unselfishly to promoting the best interests of the children. She should also be a person of resources, always producing something new, some novel way of presenting the truth or of impressing it upon the children's minds; for children like variety, and soon become restless without it.

We earnestly claim that the very best talent should be employed in the primary department, for it needs more than ordinary talent to simplify great truths and adapt them to a child's understanding, so that the child's daily life shall be influenced by the Sabbath day's teaching. It is not enough that we understand all the large words, and take in all the meaning of the lesson; a child's vocabulary is very limited, and much that is very simple to us is only Greek to him. Therefore, the teacher should be able to translate into child language everything which she desires to communicate to them. This is a talent which is not common, but which by practice may be acquired. The fact that John Wesley once addressed a Sunday-school for fifteen minutes in monosyllables, detracts nothing from the greatness of his intellect, but is rather a proof of that greatness; and one who is incompetent or too dignified to descend to a child's standpoint of observation and thought, and hold intercourse with him in language adapted to his capacity, should never be entrusted with the care or instruction of children.

One of our best public school teachers in Lynn recently remarked that if she could not teach in the high school, she preferred, as a field where she could be most useful, the "sub-primary school." And thus we find many of our very best and most talented teachers in the primary schools. Even in secular things people recognize the importance of commencing aright, and consequently our school committees employ the best talent for the little ones. In our definition of talent we would include not only mental capacity, but also adaptability. One should not undertake to teach children who do not love them, who becomes impatient at their childish questions, and thinks the time lost which is spent in answering them. One cannot be a successful teacher of children who cannot reproduce, and in imagination live over again, the sweet experiences of childhood. And thus the sowing of good seed after the ground is already prepared, is the first duty of the husbandman.

But then, after the sowing, comes a season of watching and watering the precious seed, and waiting for God to give the increase. The promise is, "Cast thy bread upon the waters, and thou shalt find it after many days." Sometimes the many days seem long, and we think the harvest will never come. Perhaps we are discouraged, and think the Lord is not owning and blessing our labors; but then we forget the promise, and trust too much in self. The Lord will not let honest, earnest effort for the good of His children go unrewarded; and oh, how should we have our own hearts watered and nourished by the divine Spirit, that we may bring forth all the fruits of that Spirit to perfection in our own lives; that love may be the moving impulse in all our intercourse with the plastic minds which we seek to influence!

[To be concluded.]

LOVEST THOU ME?

If Christ the Lord should come to-day,
As erst to Peter by the sea,
And low and tenderly should say,
"O, my disciple! lovest thou Me?"

To thee and me—
What would our answer be?
"Yea, Lord, thou knowest," if we should cry
With ready lip and beaming glance,
"We'd stand for Thee 'neath any sky,
With flag unfurled and lifted lance!"

For thee and me—
Would this the answer be?
And if He showed His hands and feet
Sore wounded on the cruel cross,
And asked us still in accents sweet,
"Nay! lovest Thou me in pain and loss?"

For thee and me—
What would the answer be?
Just this: "We surely love Thee, Lord;
Our wills are weak, our hearts are poor,
But clinging to Thee, in Thy word
We trust, and we shall stay endure."

For thee and me—
This would the answer be.
It would not do for us to boast;
We have no merit, we are frail;
Our strength is weakness at the most,
And oft when we are tried, we fail.

But we trust Thee—
This would our answer be.
And bliss and bane, and joy and grief,
And all things work for good, if we
Can answer, "Yea, Lord!" swift and true,
To that keen question, "Lovest thou Me?"

For thee and me—
This should the answer be.
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Say, girls," she added, lowering her voice, "do you suppose Fred Temple really likes Bell?"

"Shouldn't wonder," said Nellie Banks; "he has a way of watching her that looks rather like a liking."

"Ho!" broke in Julie Parker, the beauty of the group, "he has a way of watching all the young ladies, as to that, and what any one can see pretty about Bell Waters is more than I can tell. She's a good little thing, no mistake. Dear me! how conscientious she was about taking that piece of work home from sewing circle this afternoon. If I had as much to do as she has, guess I'd worry my head about working for poor people!"

